0.0.1 The World

lokasuttaṃ

0. Source: Savathi.

sāvatthinidānaṃ

1. The world, O bhikkhus, has been awoken to, by the Tathagata. The Tathagata is detached from the world. The origination of the world, O bhikkhus, has been awoken to, by the Tathagata. The Tathagata has abandoned the origination of the world. The cessation of the world, O bhikkhus, has been awoken to, by the Tathagata. The Tathagata has realized the cessation of the world. The path leading to the cessation of the world, O bhikkhus, has been awoken to, by the Tathagata. the Tathagata has enculturated the path leading to the cessation of the world.

loko bhikkhave tathāgatena abhisambuddho. lokasmā tathāgato visaṃyutto. lokasamudayo bhikkhave tathāgatena abhisambuddho. lokasamudayo tathāgatassa pahīṇo. lokanirodho bhikkhave tathāgatena abhisambuddho. lokanirodho tathāgatassa sacchikato. lokanirodhagāminīpaṭipadā bhikkhave tathāgatena abhisambuddhā. lokanirodhagāminīpaṭipadā tathāgatassa bhāvitā.

2. O bhikkhus, of the deva world with Mara and Brahma, together with the population of samanas and brahmanas,

yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇa-

devas and humans, whatever is seen, heard, thought, cognized, attained, sought after, pondered over by the mind, all that has been awoken to, by the Tathagata. Therefore he is called: “The Tathagata.”

brāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, sabbaṃ taṃ tathāgatena abhisambuddhaṃ. tasmā tathāgato'ti vuccati.

3. Between the night, O bhikkhus, the Tathagata attained supreme awakening, to the night during his parinibbana, whatever he says, explains, declares, all that is just so, not otherwise. Therefore he is called: “The Tathagata.”

yañca bhikkhave rattiṃ tathāgato abhisambujjhati, yañca rattiṃ parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti. no aññathā. tasmā tathāgato'ti vuccati.

4. As the Tathagata says, O bhikkhus, so he does. As he does, so he says. Since, as he says, so he does, as he does, so he says, therefore he is called: “The Tathagata.””

yathāvādī bhikkhave tathāgato tathākārī, yathākārī tathāvādī, iti yathāvādī tathākārī yathākārī tathāvādī. tasmā tathāgato'ti vuccati.

5. O bhikkhus, in the world with its devas, Mara and Brahma, together with the population of samanas and brahmanas, devas and humans, the Tathagata is the vanquisher, the unvanquished, the universal seer, the wielder of power. Therefore he is called: “The Tathagata.”

sadevake bhikkhave loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto, aṭṭadatthu daso vasavattī. tasmā tathāgato'ti vuccati.

With supreme knowlege
over all the worlds,
all the worlds as it is;
he is detached from all
the worlds,
unattracted to all the
worlds.

sabbalokaṃ[1] abhiñ-
ñāya,
sabbaloke yathā ta-
thaṃ;
sabbalokavisaṃyutto,
sabbaloke anūpayo.

Indeed he is the wise one,
conqueror of the all,
freed from all bonds is
he;
attained to the highest
peace,
nibbana, inadmissible to
fear.

sa ve sabbābhibhū
dhīro,
sabbaganthappamo-
cano;
phuṭṭhassa paramā
santi,
nibbānaṃ akutobha-
yaṃ.

This is the Buddha with
asavas extincted,

esa khīṇāsavo bud-

[1] sabbaṃ - lokaṃ - machasaṃ

untroubled, with all
doubt cut;
attained to the extinction
of all kamma,
liberated by the extinc-
tion of ownership.

dho,
anīghocchinnasaṃ-
sayo;
sabbakammakkha-
yaṃ patto,
vimutto upadhisaṅ-
khaye.

This is the Buddha, the
Auspicious One,
this is the lion unsur-
passed;
for in the world with its
devas,
he sets rolling the wheel
of Brahma.

esa so bhagavā bud-
dho,
esa sīho anuttaro;
sadevakassa lokassa,
brahmacakkaṃ pavat-
tayī.

Thus, do the devas and
humans,
those gone to the Buddha
as refuge;
having assembled, they
pay him homage,
that great one, free from
diffidence.

iti devamanussā ca,
ye buddhaṃ saraṇaṃ-
gatā;
saṅgamma naṃ na-
massanti,
mahantaṃ vītasāra-
daṃ.

Tamed, of the tamed, he
is the best,
calmed, of the calmed, he
is the seer;

danto damayataṃ seṭ-
ṭho,
santo samayataṃ isī;
mutto mocayataṃ

freed, of the freed, he is the foremost,
crossed, of crossing guides, he is most excellent.

Thus indeed, do they pay him homage,
The great one free from diffidence;
In this world with its devas,
there is none equaling you.

aggo,
tiṇṇo tārayataṃ varo.

iti hetaṃ namassanti,
mahantaṃ vītasāradaṃ;
sadevakasmiṃ lokasmiṃ,
natthi te paṭipuggaloti.